SEPTEMBER 1978

# youth MAGAZINE

SPECIAL INSERT: CHILD ABUSE

## BROADWAY'S "RUNAWAYS"
## NEW POWER TO YOU
## ALWAYS BEING SAVED

# RUNAWAYS

BY JUDITH L. PAVLICHKO

er silhouette against the back-
rop of the darkened playground
slight, defenseless, alone. Yet
er eyes, when she lifts them
ward you, pierce with a preci-
on beyond her age.

She hunches forward on a
hild-sized bench, clutching a
mp rag doll, and plays a childish
ame of "doctor." Yet her diag-
osis is filled with a simple and
ature poignancy:

"It is plain to see this child has a
roken heart."

As the stage explodes with the
nger, exuberance, color, music,
ancing, hopes and fears that
ake up the Broadway musical
Runaways," the poignancy of
at early scene lingers as if it
ere feeling vaporized—a shim-
ering cloud of gut reaction from
ese children of the 70's.

"Runaways" is a serious mus-
al collage about young people
day who feel cheated out of
ildhood by the emotional vio-
nce that is tearing apart the very
bric of the American family.

The play is about kids, and is
erformed by kids. Several of the
st members are actual runa-
ays, and the rest of the cast have
in their own ways experienced "the other ways of running away": ways of escaping from realities of divorced parents, unhappy homes, grades in school, disillusionment with adults, betrayal by friends, loneliness, alienation.

All but three members of the cast are under the age of 20, and most have not had much acting, singing, and dancing experience. They are, they say, "just kids" who have been guided, persuaded, molded, and yes, sometimes coerced, into being a remarkable team of Broadway performers.

Their leader and boss is Elizabeth Swados, a 27-year-old director who wrote the lines, composed the music, and directed the production from start to finish. "Runaways" is one of those rare shows that was created organically: Ms. Swados started only with an idea that young people have the potential for boundless creativity, and that a group of teenagers could be trained to perform a work that would be "beyond cuteness, beyond cliché."

She took her idea to producer Joseph Papp, whose New York

youth magazine

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Shakespeare Festival Public Theater has given a start to such hits as "A Chorus Line" and "For Colored Girls Who Have Considered Suicide When The Rainbow Is Enuf." Without any script or music in hand, Papp gave her the go-ahead.

Ms. Swados spent the next four months in exhaustive testing of young people. She met with groups of young people in the New York area, gleaning from them feelings about themselves, their homes, their worlds. She also screened the groups for young people whom she would later ask to be in the show. With the raw material mined during this intensive period, Ms. Swados had the beginnings of a script and a cast for the musical.

Enter 19 tall, short, heavy, slender, white, brown, black young people from as many different American backgrounds as you can imagine. Combining the collective talents of the young people with discipline (Ms. Swados fined them $5 if they came late to rehearsal), and the dynamic young cast with a top notch group of set designers, costume designers, lighting experts and musicians, Ms. Swados spent the next six months creating "Runaways."

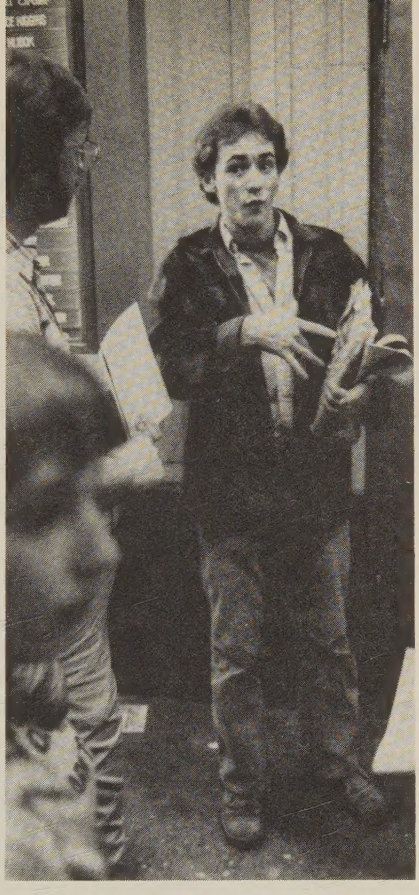
Cast members who still were in junior high or high school obtained special permission to attend school for half-days, to al

**We are the show, and
e show is us. Someone
se could take it over,
ut it wouldn't be
e same; we are the
aterial for the show."**

w the seven-hour rehearsal ssions each day. The re-arsals, in Ms. Swados' words, cluded "extensive improvisa-on, song learning, dance les-ns, exercises with our band, artial arts classes . . . nferences with parents, princi-ls, girlfriends, babies, sporting ods stores, toy shops, runaway mes, rehabilitation centers; ys of graffiti, nights of Salsa d a collaborative process . . . rried out among producer, thor, cast and organization."

The set, designed by Woods acKintosh and Douglas W. hmidt, is a playground, sur-unded by a chain link fence, th bleachers in the background. geons, those perennial urban rvivors, coo from a small coop ove the bleachers.

The fence carries a number of eresting connotations. At nes, it defines the haven of the yground, where kids can be ls together. At other times, it is ymbol of alienation, as one or o cast members perform from ide the fence, while the rest of cast peer from the other side the fence. And at other times, it is a place that traps young people; at one point the playground is the scene of a rape-murder.



Doug Magee

Bruce Hlibok is a deaf-mute who signs his parts in "Runaways." He wrote one of his early numbers, "You Don't Understand."

The cast of characters begins to appear slowly in the first number or two. First on the stage is Bruce Hlibok, who plays the part of Hubbell. Bruce is himself a walking metaphor: he is a deaf-mute who must speak to the world

through sign language, and with the help of an interpreter. He signs his first speech, entitled "You Don't Understand," and his interpreter, Lorie Robinson, speaks the part to the audience. This is one part of the play which Ms. Swados did not write—Bruce improvised this part. Bruce expresses to the world the acute frustration he feels in trying to communicate with others—a problem that all of us face, but perhaps in a different way from the way Bruce does.

The intensity of the show never lets up; it just is expressed in varied ways. The entire company sings the crucial question of urban survival: "Where do people go when they run away? And where do they stay?" Later, Nikki K. Kane, played by Nan-Lynn Nelson, delivers a soliloquy about childhood terror. Eddie, played by Jon Matthews, spits out a nerve-chilling speech on "Current Events," in which he details the grim world events and family disputes that make up a teenager's day.

Costumes include overalls, leg warmers, Indian tops, sneakers. Melinda, played by Trini Alvarado, wears her parochial school uniform over a pair of jeans. The props are carefully chosen to symbolize growing up in the 70's: Sundar, played by Bernie Allison, teeters on a moving skateboard; a basketball becomes a spinning

**"Runaways" is a serious musical about young people who feel cheated out of childhood by the emotional violence that tears our families apart.**

world of possibility; comic books remind us of our needs for heroes: GI Joe, Barbie, and Godzilla become family members who are destroyed by toy trucks and planes.

The show handles topics from drugs to prostitution to punk rock to graffiti artists. Manny, played by Randy Ruiz, grows up to find that "the world is an orphanage for adults." Luis, played by Ray Contreras, is a drug addict who believes he is the "first Puerto Rican to walk on the moon." Jackie, played by Rachael Kelly, is a child prostitute who does as her pimp tells her: "Just pretend you like it."

Urban life is detailed by such speeches as Nikki K. Kane's in which she talks about the bands of dogs that roam the city, made up of everybody's abandoned Christmas puppies. She later shows the audience her magic pigeon, who once was a frog, and before that, a prince. When the magic pigeon fails to carry her away on his "pigeon, frog, prince back," she finds that what she has on her hands is a "defective fairytale."

Disillusionment is further ex-
ored by Lazar, played by David
chechter, who asks where all the
eroes have gone. He discovers
at we're all playing in a major
otion picture called "The Twen-
eth Century," and there are no
eroes—because we're all play-
g bit parts.

Where does the show find
omfort for young people who are
ctims of "angry random grown-
o gods?" What relief is there for
e "dead of family wars?"

Solace is taken in each other—a
nited solace it might be, but it's
l the "runaways" have. They tell
ach other, "We are not strangers,
fact, I know you well." The
message is driven home most effectively by the fact that there are no stars in "Runaways." The audience gets to know the characters as individuals with equally important roles in the drama.

The show has a unique ability to be both personal and universal in its content. It made me think more incisively about the mood of the 70's and about the pain of growing up and becoming disillusioned about life. It also made me think about very personal experiences in my childhood and teenage years.

It was this quality in the show which I wanted to explore with members of the cast, following

ini Alvarado and Anthony Imperato, front and standing, sing this number. Kneeling are
an Miranda and Diane Lane.

Martha Swope

one of their last performances at the Shakespeare Festival's Public Cabaret. The show opened there March 9, 1978, and moved to Broadway in early May.

Sitting around the table with me were Bruce Hlibok, 17, Jon Matthews, 16, Anthony Imperato, 14, Evan Miranda, 12, and Trini Alvarado, 14 (who had laryngitis and couldn't talk). As they joked and laughed with each other, it became obvious that this cast is as tightly-knit offstage as they are during a performance.

"In some ways, it's like we're even *too* close—too much good friends. It can get in the way of our performances. Like, a scene where we have to be mad at each other might not come off right," Anthony explained.

Ms. Swados, who created this close community, now must work to keep some emotional distance between the performers.

"Liz takes notes during the performance, and then she tells us about what we did afterward. She catches stuff like little jokes we have with each other. I don't think we knew we were doing that until Liz told us," Evan said.

The cast seems to have nothing but respect for Ms. Swados' directing techniques. Anthony described how she collaborated with the young people in parts of the script:

"Liz asked us all to tell her the most scariest thing we could think of. Then she put it in the show, in the 'nightmare' part. We did that kind of thing pretty much—talking about our feelings."

This seems to be the key to the personal aspect of the show. It explores real feelings. The cast members have either experienced the feelings themselves or heard others explain them thoroughly. Bruce, speaking through his interpreter, Lorie, put it simply:

"We are the show, and the show is us. Someone else could take it over, but it wouldn't be the same. The material didn't come from books, or research—*we* are the material for the show."

The closeness came after months of straining together for a collective excellence, the young people explained. Along with the hard work and the common goal there was another element that cemented the community: everyone was sharing deep personal experiences from his or her past and learning about deep experiences for others.

"We *had* to get to know each other's feelings because of the nature of the show. That's what got us so close together," Bruce explained.

Since the start of rehearsals the performers have experienced a number of changes in their lives. The show itself has been a positive accomplishment, but like all things in life, it sure didn't come free.

**The show handles topics from drugs to prostitution to punk rock to graffiti artists. It has a unique ability to be both personal and universal.**

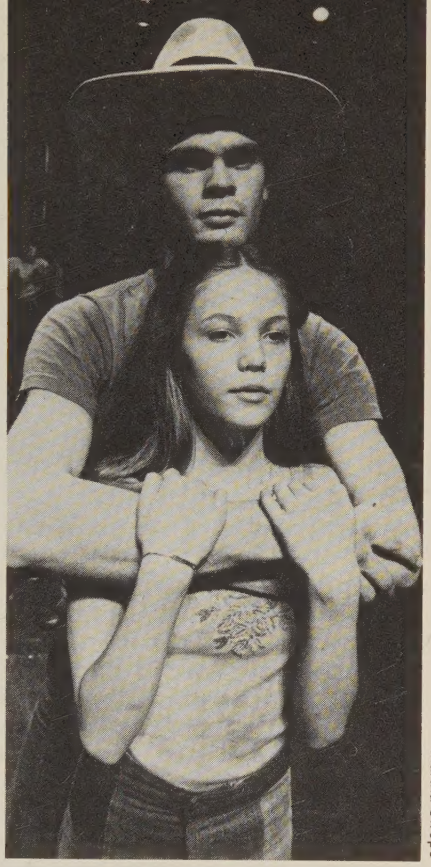
"I've lost a lot of my friends in school. Some days I don't even go to school, and the other kids (in school) are envious. Some of the teachers are uneasy with me, too. I just don't have time for my friends like I used to, so I don't see them much.

"But my friends here, in the show, make up for it. I *work* with these people. In school, friendships are like, 'Oh, let's go play ball!' or something like that. But here, we *work* together," Evan explained.

Jon said a good thing that happened because of the show is that one of his friends gained new respect for Jon's work.

"This is the first thing I've done that this friend liked a lot. He could relate to it; it involved his own feelings. He really believes in the show, and respects my work more now, than when I did commercials," Jon said.

Evan, switching the topic back to the changes the show has caused, said, "Sometimes I would like to be doing other things with my time. But, when I have a day off (from "Runaways"), I am incredibly bored. I have to go to bed early, and everything. Sometimes I resent the time the show takes, but then I catch myself, and remind myself that this is what I want to be doing."



Martha Swope

Randy Ruiz plays the part of a pimp and Diane Lane portrays a child prostitute in this scene. Ms. Lane has been replaced in the show by Rachael Kelly.

To delve more deeply into the theme of "Runaways," the cast went to visit some homes for runaways, and talked to the kids there. Both Jon and Evan re-

marked on what they learned from the runaways.

"Runaways live for today, and sometimes that's good," Evan said. "I think that if you want to do something, just block out what others say and do it. Even if you want to be a garbage collector, be one. Don't do things just because other people want you to."

"For years and years I always wanted to go to Harvard," Jon said. "This year I'm a senior in high school, and I got accepted at Harvard. But now, the show has come up—I have to either go to Harvard or be in the show. I always had goals years and years in advance, but now my visions have been changed. I think you should do things now that make you happy. Other things will come in time."

The group talked about the different ways people run away: some do physically, but others do mentally. Evan talked about the one number he performs in "Runaways," called "Undiscovered Son." In that song, Evan fantasizes that he is "the undiscovered son of Judy Garland . . . the favorite nephew of Reggie Jackson" and imagines other relationships with famous people.

"In that song, I don't *really* think I'm the undiscovered son of Judy Garland. It's just that pretending I am makes me feel important," he explained.

"Everyone 'runs away' when they think about themselves—they run away into their fantasies. But it's important to realize that you haven't included the people around you—the people you care about—in the fantasies. To become someone else, you'd have to give up some good things in your life, too," Bruce explained.

**"The creator of this work is able to convey through total experience a community of feeling. She literally gave herself to the group."**

I asked the group if they think the show puts too much blame on parents and older people. Is it entirely the adults' fault if kids are unhappy?

"We're not really blaming parents, or being too hard on them. This is a hopeless message about a hopeless situation. We're not blaming one generation. Our parents' parents did the same kinds of things to them. I don't know what the solution is to all this. I think the question is too big for anyone to answer. We're just saying, 'Okay, here's the problem,'" Jon said.

In the end then, what can young people do to make themselves as happy as possible? The group generally agreed that teenagers should depend on each other for friendship and support, and that each young person should hon-

Maddy Miller

This energetic young cast and their director (here perched atop several shoulders) have created a show that was nominated for four "Tony" Awards, and received wide critical acclaim.

estly assess what he or she wants o do in life, and then go ahead and do it.

A few weeks after my conversa-ion with some of the cast nembers, I went back to see the show again, on Broadway. Fol-owing the show was a press conference for editors of high school and college newspapers. I tayed to listen to questions sked by the editors.

There was an emphasis on sking how the show was put ogether. Members of the cast ave some of the answers I had eceived, but an additional com-nent was made by producer oseph Papp:

"This show was created in a pecial way. The creator of this vork is able to convey through total experience a community of feeling. She gave herself to the group, and expected the same in return.

"There is no shortcut way you can do this. It couldn't be done in six weeks."

Fierce loyalty to the show and to the director was evident in the cast members. They seemed to agree with the comment Bruce had made to me a few weeks before. All the performers have a deep sense of possession of this show, which was expressed most memorably by one cast member. When asked what his reaction would be if another cast and director tried to put on "Runa-ways," he said:

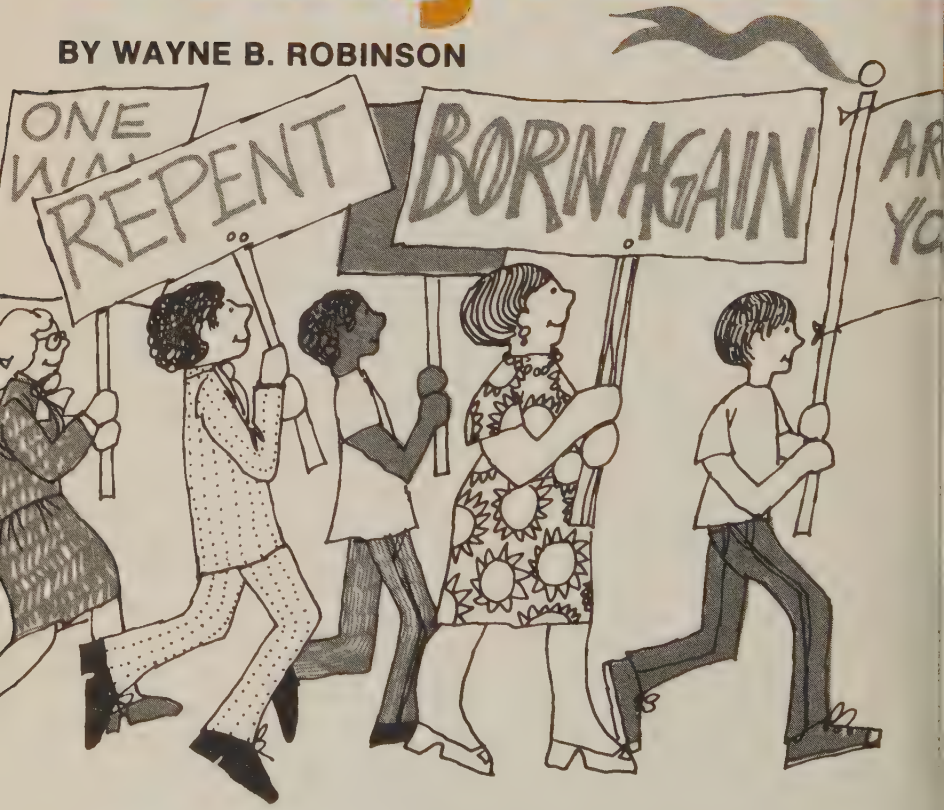
"Are you kidding? We'd throw eggs at 'em!" □

today
today i want to be
    i want to feel
every inch, every particle, every atom
    of my being
    alive
i want to sing, i want to dance, to run,
    to laugh, to cry
  to feel rain, to feel sun
  to share existence with everyone
i want to smell, to touch, to taste,
    to see.
i want to breathe.
i want to fill today with all of myself
i want today to fill all of me
today

—David Yarritu, 18, San Antonio, Tx.

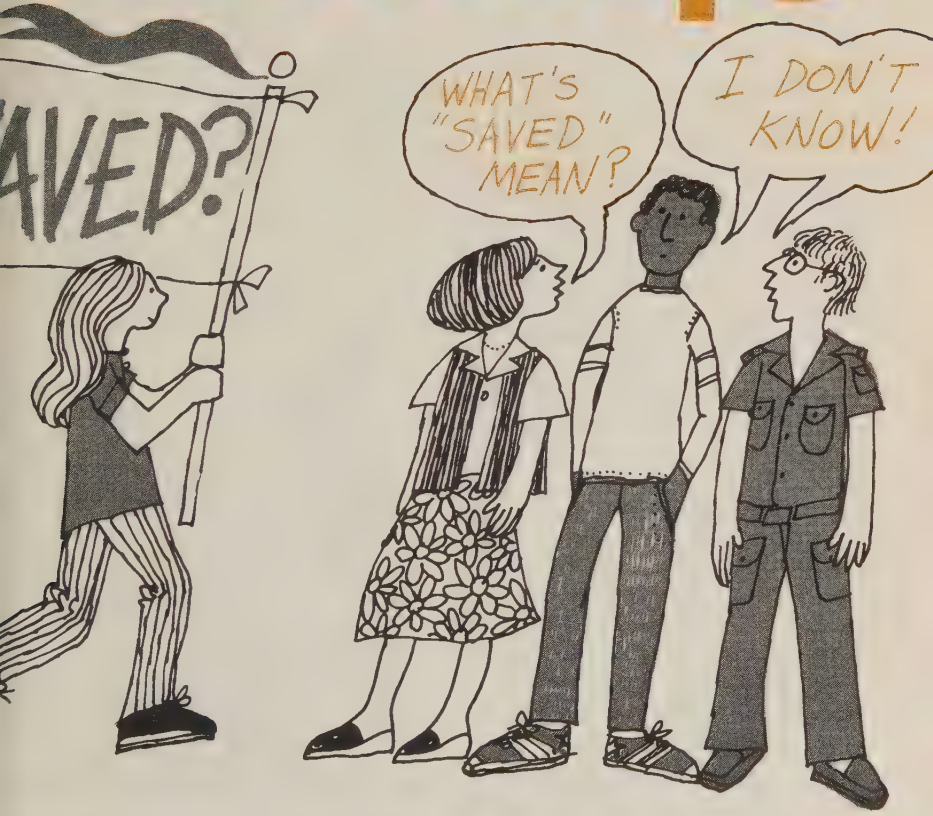
# being saved

BY WAYNE B. ROBINSON




When I was in my early teens, I got stranded one day at a county park about ten miles from my home. It was a case of walking or hitch-hiking home, so I chose the latter. A middle-aged man picked me up. We exchanged a few of the usual opening statments—"Hi! How are ya? Whatcher name? You from here?" Then he asked me in a loud, stern, tone, which implied to me that if I hadn't, I was in deep trouble—"Have you been saved?" Well, I knew that he was saving me

# never stops




a long walk home(!), but beyond that I felt I was on pretty shaky ground, so I decided to toss the ball back to him and ask him if he'd been saved. That took me off the hook, because he said yes and proceeded to tell me about it with great fervor. Only, the more enthusiastic he got, the faster he drove. As we hit 85 mph, the issue of salvation became a much more immediate concern for me than I had previously thought! Soon, though, we neared the general

**When our lives get burdened by problems, how can we find help to put them back together and how can we tap a healing power to set things right?**

vicinity of my grandmother's house, so I told him I lived nearby and wanted to be left off. He slowed down, stopped, and I got out with a great sense of relief.

I share this story not to put down the man who spoke to me, nor to put down the many others who share his perspective and his way of witnessing to their religious experience (usually minus the driving speed). I share it, rather, because it left me then with a great sense of frustration, a frustration that I believe many young people and older people share who are a part of what is loosely called the "liberal Church." We simply don't know quite how to handle it, when an "evangelical" or "born-again" Christian shares their experience with us and challenges us on the issue of salvation.

This frustration arises from a cluster of thoughts and feelings. On the positive side, it seems clear that we are hearing about genuinely life-transforming experiences and we have a kind of envy, I believe, that springs from our wish that we could share our faith as readily and easily. On the more negative side, there is the uneasy feeling that there is some-

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Dr. Wayne B. Robinson, pastor of First Congregational Church of Robbinsdale (United Church of Christ), Robbinsdale, Mn., is a regular contributor to YOUTH Magazine. This is one in a series of articles on a theology for youth.

thing too judgmental about this kind of witness, as if there were only One Way for all people and One Way to talk about it. This frustration is then compounded by our lack of sufficient Biblical knowledge to help us get out of this bind.

It seems to me that the best way out of such frustration is to work towards a fuller understanding of the issue of "salvation," and a fuller understanding of the breadth, depth, and variety of the Biblical witness in this critical area of our faith. I know that my own growing understanding has helped me to be able to affirm the evangelical-born-again experience of God's saving power as *one* valid way *among others.* It has also helped me to open myself to that same power in ways that have been very healing in my own life.

Okay—on to defining the issue first. As in all other critical areas of faith in human life, I believe all people ask and answer the salvation question in some form or other, whether they are conscious of doing so or not. The salvation question would go something like this: "When our lives get burdened by sin, or misunderstanding, or conflict, or addiction, or prejudice, or whatever, how can we find help to put our lives back together; how can we tap into a healing force or power which can enable us to set things right again with others, with ourselves, and with God?"

What we are dealing with then is not a "thing" which we have or don't have like a degree or certificate or whatever. Rather we are talking about a process which we may go through in a dramatic way at some point in our lives like Paul on the road to Damascus, but which can also be a less dramatic and a more ongoing experience—what Paul talks about as being on the way to salvation or simply (in the process of) being saved (1 Cor. 1:18; 2 Cor. 2; 15, etc.).

One of the ways of getting inside this issue a little better is simply to look at ways that we use the word "save" in our daily lives. Some of the ways that occur to me are: "Save, don't erase"; "Save gas, don't be fuelish"; "Save our environment—don't pollute"; "You saved my day"; "The operation saved my life"; "I was drowning and he saved me"; "I was falling apart emotionally and she saved me"; "He came in in the ninth inning and saved the game."

These uses of the verb "save" show that some kind of experience of saving is very much a part of our daily experience. They are also suggestive of parts of the reality referred to in the Biblical witness as salvation, especially the last ones. Take the one from baseball, for example. To qualify to be "saved," a pitcher has to have been judged as qualified to

start the game in the first place. Then, somewhere during the course of the game, the starting pitcher tires or loses control, or whatever. Then it is determined that the starter needs help. If the reliever is successful and "saves" the game, it is the starter who emerges the winner and who can start the next game as a winner.

As a *complete* analogy for the saving process in the Biblical witness, it doesn't hold up, but it does point in the right direction, especially if we combine it with the other saving images drawn from psychology and medicine. First, there is an original state of emotional or physical or spiritual well-being or competence or whatever. Second, there is an awareness that something is wrong or that there is something that is endangering our physical, mental, or spiritual well-being. Third, there is a turning toward someone or some other power to find help. Fourth, there is the help itself. And finally, there is the consequence of restored physical or mental or spiritual well-being.

In the New Testament, the verb which is translated as "save" is "so(d)zein." It can be translated as "to save," or "to heal," or "to make whole," or "to be liberated or freed." Thus in Luke 7:50, for example, Jesus says to the woman whose sins have been forgiven, "Your faith has saved you, go in peace (shalom)." This means a lot of things. She has been freed from the judgments of those who would have cast her out as a "sinner." Her act of loving gratitude was recognized and accepted as just that. She was restored as a fully acceptable member of the social and religious community of her time. She also was freed from what appears to have been her previous demeaning occupation. "Salvation" included, then, not just her, but those around her.

Or take the woman with a long history of hemorrhaging whose story is in Mark 5:25-34. Her condition would have made her "unclean" and thus would have isolated her from all normal human contact, because had she touched someone or even something that others would touch, she would have made them "unclean." For this she could have been severely punished. So she takes a very great risk in going out through the crowds in order to claim her healing (salvation) from Jesus (Jesus later refers to this as her faith). Then, instead of her touching Jesus making him unclean, the reverse happens and she is made clean through him. After she is healed physically by thus touching Jesus' garment, Jesus turns and seeks her out so that she can tell her story. Thus Jesus completes her healing by making public that she has not just been physically healed, but she is now clean socially and

religiously as well. Jesus concludes by saying to her: "Daughter, your faith has 'saved' you (i.e. restored you as a full member of the social and religious communities), go in peace (shalom), and be whole from your trouble (hemorrhaging)."

This story illustrates very well the process I mentioned earlier. At one point, she had been well, even though she had been suffering for a long time. She was aware of it and sought to do something about it. She turned for help in the healing process, believing that healing would be hers. She was healed. And as a result, she was able to go in peace.

But it also illustrates very well something of the broad scope of what is meant by salvation in the Bible. Human beings are not broken down in the Bible into mind/body/spirit parts. Rather, human beings are seen as a unified whole. God's saving or healing power applies therefore not to some special spiritual part of life, but to the whole person. Second, people are not seen as isolated individuals.

They are always seen as existing in multiple sets of relationships, so that just as sin distorts our relationships with others, salvation or healing restores our relationships with others (i.e. we cannot be "saved" in isolation). Thirdly, while salvation or healing does have a future reference point

**In the Bible, human beings are not divided up into mind-body-spirit parts. So God's saving power applies to the whole person, not to the spiritual only.**

in the Bible, the primary emphasis is on the present.

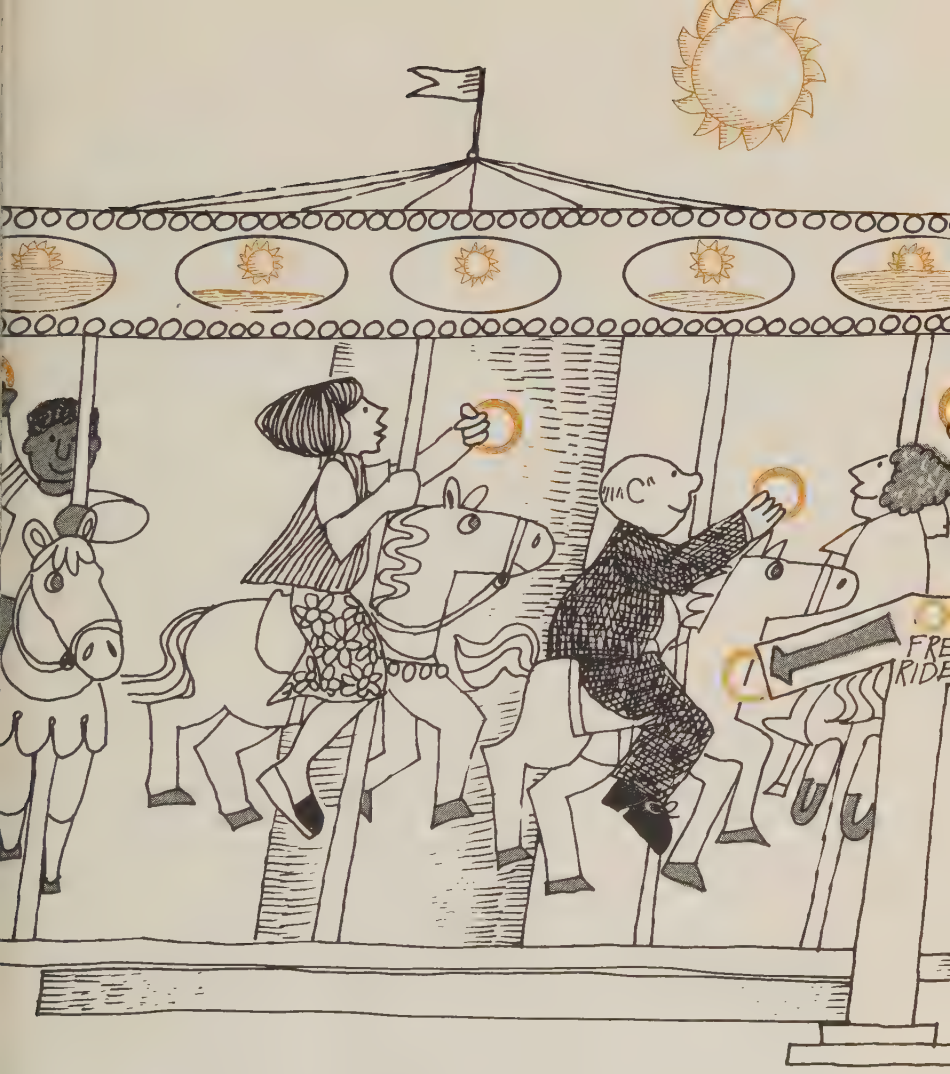
The story of Zacchaeus (whose name means ironically "the righteous or pure one") in Luke 19:1-9 illustrates this from a different angle. Zacchaeus' problem seems to have had its origin in his short stature. My fantasy is that he drew the conclusion from that that he was not worth as much as others and had tried to compensate for this by becoming wealthy and powerful. However, the route to wealth and power that he chose (becoming a chief tax-collector) would have cut him off from normal relationships with his peers in the Jewish community. Apparently missing something in his life as a result, he goes out to "see" Jesus when he comes to Jericho. Being too short to see, Zacchaeus climbs a tree to see Jesus. Jesus sees him and tells him that he will stay in Zacchaeus' house—a dramatic sign of Jesus' acceptance of Zacchaeus. This causes the people to grumble, but it has such a healing or saving impact on Zacchaeus that it enables him to volunteer to give away half his wealth to the poor

**"God's healing power is something I know I need on an almost daily basis. Yes, I have been saved and I will never cease to need to be saved"**

and to reimburse four times over anyone he had ripped off. The significance of this action is that it would have more than fulfilled the requirements of his time for restoration to full participation in the religious and social life of the Jewish community. Jesus recognizes this by stating that "Today, salvation (healing/wholeness) has come to this household." But Jesus goes further and addresses the "grumblers," saying that salvation has not come just because of his action, but because even Zacchaeus is (and always has been) a "son of Abraham" (just like themselves), even when his actions cut him off from normal relationships with others.

I could easily go on with other examples which would serve to indicate the broad range of healing experiences which come under the heading of salvation. But I want to push on to another point. Because of the nature of the gospel materials, the stories of saving or healing experiences tend to focus on the most dramatic moment in the salvation process. We are not told, for example, what happens afterward to the woman with the hemorrhaging or to Zacchaeus. The only people whose lives we can track very well at all are the disciples and the apostle Paul.

Take Peter, for example. I'm sure that his decision to become Jesus's disciple was a saving experience for him. And yet he repeatedly fell away from that. Right after he acknowledged Jesus as the Christ (Mk. 8:29), he acted in a way that led Jesus to rebuke him severely as not being at all in touch with God (Mk. 8:33). And this was only one incident among several where Peter (the Rock) showed himself to be anything but rock-like (Mk. 14:37; Mk. 14:68, 70, 71; Acts 10:14-15; Gal. 2:14). Or take Paul: his conversion was unquestionably a dramatic, saving experience for him. In 1 Cor. 15:18, he describes it as a birth out of season. And yet in Romans 7:14ff., he talks about his own ongoing struggle in the faith. I share these examples not to run up a critique of Peter and Paul, but to show that even if the saving or healing power of God is experienced by someone in a dramatic way at some point in their lives, that still does not mean that that same saving-healing power is thereafter no longer needed! On the contrary, I would say that God's healing power is something I know I need, and I think we all need, on an almost daily basis. Salvation really is a




life-long process. The thing is though, that once you have experienced God's healing power in a conscious way, then, as Paul says, "salvation is nearer than when we first believed" (Romans 13:11).

So if someone were to say to me today, "Have you been saved?", I'd say, "Yes, I have, and I am being saved, *and* I fully expect that I will never cease to need to be saved!" □

D O O N E S B U R Y O U O N E B U N K E R
E A S Y R B A D D R E A O M E I D E R W O
N O N E A L L E N O O H O A L L E Y N E G
N I N N Y H L A U G T A G L I N L I V E E
I B U R N E T T V Y V G N O O T R A C A R
S C H A P L I N P E T A P E I V Y R A T S
A S A T I R E Y V I R R D X Y N S U R C M
F U N N Y B T E E N O N E Z N E N N T O A
M P R O H N C O S B Y W E U L C I N O M U
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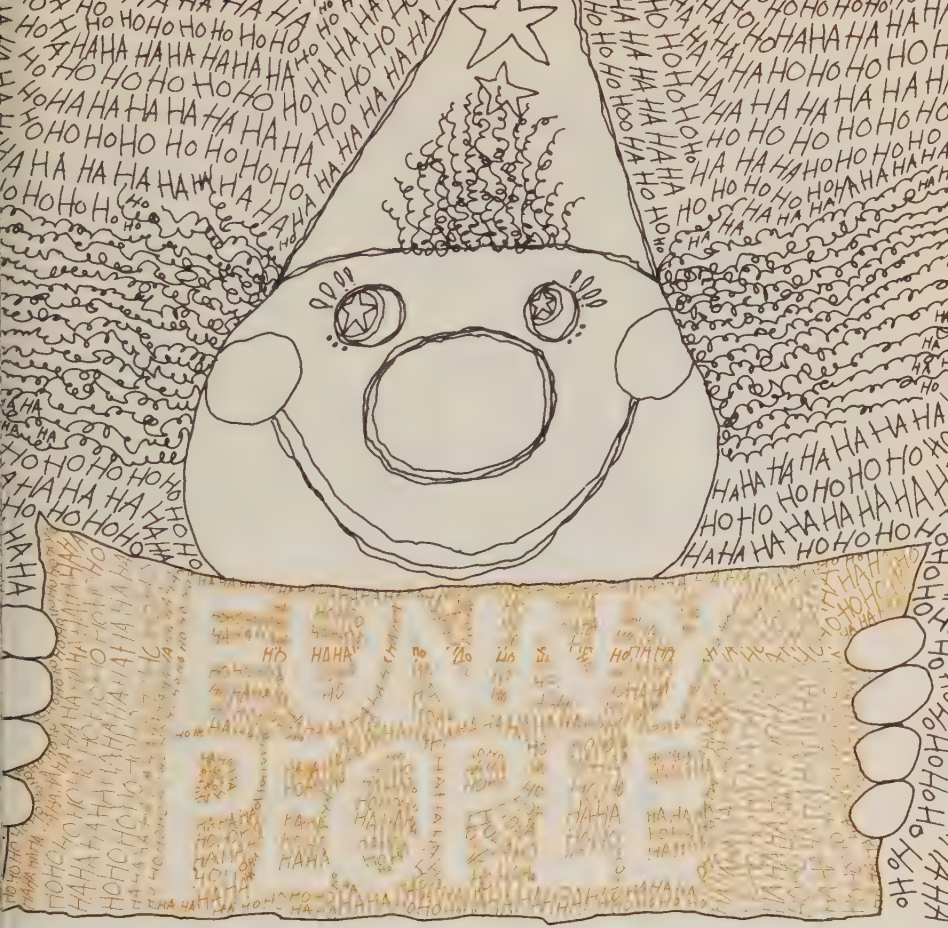
T Q O M P P X J O K E S C F R E M N N D D
Z V U E E A Y B G S G I E A W U O G U Y I
B U C H W A L D K U R H M A R K T W A I N
S T K C E B M O B K J I B E N C H L E Y L
B E E T L E B A I L E Y R A D N E R N O M

How many "funny people" do you know? Think of comedians, TV stars, writers and other characters. Answers can be found on this grid of letters by reading horizontally, vertically, up and down, forward, backward and diagonally. (Answers on page 41.)

1. Social critic and zany comedian whose *Annie Hall* put him in the Academy Awards "charade" he rebuffed.
2. Chief protaganist in "All in the Family" portrayed by Carroll O'Connor.
3. He talks to birds and his doghouse is a Sopwith Camel.
4. From a gossipy telephone operator on TV she has risen to comedy heights on stage and screen.
5. Creator of Fat Albert and hilarious teller of the story of Noah.
6. Holds center stage on "Hollywood Squares."
7. She's Rosanne Rosanna Danna on TV's "Saturday Night."
8. His age has not blunted his one-liners, nor his golf, and generations of servicemen recall his visits to the "front."
9. A wild and crazy guy whose trademark is "Excuuuuse me!"
10. A soldier who makes fun of the army and whose sergeant ties his body in knots.
11. Her column, "At Wit's End," appears in 700 newspapers and pokes fun at the plight of the suburban housewife.
12. A comic Viking warrior who does not live up to his "title."
13. Known best for his role as a tramp with tiny mustache, derby, cane, baggy pants, and large shoes.
14. He jabs at every ethnic group in sight, but only his big heart saves the day, and his own neck.
15. Clownish, imaginative, and sensitive actress whose characterizations sparked her own TV variety show for 11 years.
16. His classic humorous writings made people see the funny side of everyday life. He authored 14 books and wrote and starred in 25 one-reel movies, winning an Oscar in 1936.



17. Satiric columnist whose "coverage" of the Washington scene keeps even his victims laughing.
18. _____ and Shirley are two working women whose TV story consistently hits high ratings.
19. Out of his "alley" came early radio's best cast of comic characters.
20. Her husband, George Burns, was once the straight man for her humor.
21. The first comic strip to win a Pulitzer Prize for editorial cartoons.
22. Her "Lucy" shows are still popular on TV reruns.
23. He started with the war's "Willie and Joe" and now is a top editorial cartoonist in Chicago.
24. "What's up, Doc?"
25. Champion lariat-twirler, homespun philosopher and columnist, star of vaudeville, radio and films.
26. His neighbor, Mr. Wilson, abhores the antics of this perennial child.
27. The name given to the "flying circus" produced by a group of British TV comedians.
28. Pen name for Samuel Clemens, humorist, traveling story-teller, and creator of Huck Finn and Tom Sawyer.

# TOUCH AND GO

**FUN VS. FORTUNE**

Your article on Tracy Austin (July 1978) may have been interesting to your younger readers, but as an adult I was disappointed to read that her goal is to be number one by the time she's 17. Is that what sports is all about? Thank goodness you balanced that article with another one in the same issue on a sports camp for youth where the emphasis was not on being number one—"Not to win but to take part." —R. F., Philadelphia, Pa.

**KIDS HAVE RIGHTS, TOO**

So many people treat young people as if we're not really human, especially when it comes to our legal rights as equal participants in the life of our democracy. Thanks for your article on the rights of youth (June 1978). —I. M., St. Paul, Minn.

**"HE'S ALIVE! ALLELUIA!"**

On the basis of reading two issues of your magazine, I must cancel my subscription, because I do not agree with the liberal theology of this publication. I do not wish my children to read and possibly be confused by your articles. For example, the article, "Who Is Jesus" by Wayne Robinson (June 1978), was particularly disappointing. Jesus of Nazareth is *the* Christ, *the* Son of the Living God, *the* Savior of mankind, and *He* alone. He's alive and well and not just some abstract idea of salvation. —P. M., St. Joseph, Ill.

*Editor's Note: We believe that a closer reading of this article and of most issues of our magazine would have shown that your idea of Jesus is not in such major disagreement with the idea of Jesus that our magazine continually presents. Christ is alive, as the author himself says, and is continuing to empower each of us to move closer to the life-style he showed us, and still shows us.*

**CHRISTIAN ROOTS**

You did such a good job showing how our Biblical heritage thrives in many historic sites in Israel (May 1978). Are you considering a similar article showing how our Biblical heritage can also be found abundantly in the Arab parts of the Middle East? Our Christian faith has widespread roots. —D. A., Germantown, Pa.

# WHAT'S COMING

**NATIVE AMERICANS**

**New Mexico's Zuni Indian tribe has preserved a strong, vital identity. Read about Zuni family life, and the interesting work arrangement these Native Americans have established.**

**TEENAGE SUICIDE**

**A startling number of young people take their own lives each year. Why? How can the suicide rate be decreased? What can you do to help others, or yourself? Learn some answers from people who have worked in suicide prevention.**

**CITY OF TOMORROW?**

**The vision of an architect-philosopher is becoming a reality in the American Southwest. A future city is being built, and it might have an effect on your life.**

**THE COLLEGE QUESTION**

**Is college right for you? What will you do with your future? How can you begin planning your life? YOUTH presents a special issue aimed at helping you answer these important questions.**

**BODY BEAUTIFUL**

**Our culture seems to place a high importance on physical beauty. How important is it, really? YOUTH takes a close look at what "beautiful" truly means.**

**CREATIVE ARTS**

**Winning entries in YOUTH's annual Creative Arts Awards contest are printed in a special issue. Work by talented young people in the fields of poetry, fiction, essays, painting, printing, sculpture and photography is spotlighted.**

# A CRACK IN THE MIRROR

## CHILD ABUSE: IT'S NOT JUST FOR CHILDREN

BY JUDITH L. PAVLICHKO

*See Spot run.*

*Run, Spot, to Dick and Jane. They play in the yard with Fluff, the cat. They have fun.*

*Do you see Mother? She is in the house. She is pretty and kind. But where is Father? He is at work, but he will come home very soon . . .*

They smile at us from our grade school primers with beautiful, straight white teeth. Perfect children. Perfect parents. Perfect family. They are "all-American," the folks next door: no fuss, no muss, no ring-around-the-collar.

As we grow older, we see them on TV, in magazines, and most importantly, in our own expectations. Just like "The Waltons," families give us love and security and never let us down.

Except sometimes.

Like when father or mother hits you. Hard. Or shakes you. Violently. Or burns you. With a cigarette.

Or any number of ways in which

parents abuse more than one million young people and children each year.

That is the estimate, made by the U.S. Department of Health,

Education and Welfare, of the number of persons under the age of 18 whose basic human rights are violated by people who are bigger and more powerful than they. The abusers may be babysitters, teachers, uncles, or aunts, but mainly, they are parents.

Child abuse and neglect is a problem which has received increasing attention in the past ten years. Recognition of the problem shatters those prefabricated images of the perfect family, and that is good for two reasons. First of all, those images of perfection can be one of the pressures which lead to child abuse: parents can be made to feel as though their children don't "measure up," and so, lash out at the children. Second, parents and children may feel that their families are the only ones in which abuse occurs, and for that reason may feel ashamed to seek help.

**Teenagers and abuse**

In the early 1960's, the problem of child abuse and neglect first received public scrutiny when the phrase "the battered baby syndrome" was coined. The phrase later was expanded to "child abuse and neglect" so it would indicate a broader age range of children.

*Child* abuse and neglect still is somewhat of a misnomer, because it really includes any minors who are abused or neglected by older persons. If your parents, or any other adult, abuses you, a teenager, it is just as much an abuse case as if a very young child had been hurt.

To a large extent, teenagers hold a unique and pivotal position in the entire spectrum of child abuse and neglect. First of all, you may be an abuse victim right now, or perhaps you were abused as a child. Second, one of your friends or relatives (even a brother or sister) may be a victim of abuse or neglect.

A third role nearly all teenagers play is that of the potential parent, or parent-of-the-future. Many of you will have children of your

own, and at that time you may be faced with the kinds of pressures that lead to abuse of children.

A fourth role that may be applicable to you is that you may be an abuser of children. Perhaps you have a child of your own, or have the responsibility of caring for a younger child, and may be abusing him or her.

**The abusers may be babysitters, teachers, uncles, aunts, but mainly they are parents of the victims.**

**What are child abuse and neglect?**

The terms "abuse" and "neglect" describe two types of behavior which are harmful to the physical, emotional or psychological growth of young people and children.

Abuse is broken down into three main subcategories: physical abuse, emotional/psychological abuse, and sexual abuse. Physical abuse is the infliction of physical harm on the victim, such as beating, shaking, whipping, scalding, burning or otherwise maiming a child or adolescent. This kind of mistreatment invariably is the cause of emotional/psychological damage as well. For instance, studies have shown that abused children often grow up to be criminal offenders. A study done by James Weston in 1970 of 100 juvenile delinquents found that 82 of those young people had memories of physical abuse when they were children.

Mark, 15, was small for his age, and quite shy. There was something about him that made him seem different from the other teenagers—an apprehensiveness that seemed exaggerated.

At first, the teachers at the high school thought it was because he was new. His family just had moved into the area. Mark did well in classes, as a result of having attended a prestigous private school in earlier years. He always was well dressed and well-mannered—perhaps *too* well-mannered around adults.

After several months, Mark's math teacher decided to take an interest in Mark, and find out why he still had no friends at school. After speaking with Mark several times, and getting only polite, superficial answers, the teacher called Mark's mother and asked if she and Mark's father would come in for a conference.

Mark's mother came in by herself. A well-dressed, articulate and imposing woman, she explained that her husband couldn't "get away from the

# MARK

office" to meet with the teacher. Mark's mother started the conference by saying that this was not the first time she'd "had trouble" with Mark.

The teacher explained that Mark wasn't "in trouble." She merely was concerned about his lack of friends. Mark's mother said this was normal for Mark—he'd never had many friends because "the other children didn't like him."

After the teacher concluded the unsatisfactory conference, she referred the case to a male guidance counselor. He gradually made friends with Mark, who seemed to open up a little more with a man. Mark eventually told the counselor about the heavy emotional strain under which he'd grown up. His father rarely was at home, and generally was a distant person. Mark's mother dominated the family, and believed in stringent (although not physical) punishment for Mark and his younger brother. A younger sister, however, was favored. Mark said he remembered days at a time when his mother refused to speak to him because he had been "bad" or "willful." □

Emotional / psychological abuse alone is the deprivation of normal emotional and psychological nurturing of children or young people: making the victim feel "bad" or unloved on a consistent basis, for instance. This type of abuse is difficult to spot, because the scars are invisible.

Sexual abuse means either the forceful sexual molestation of young people and children, or incestuous experiences between adults and minors (incest does not always include force). Infants as young as several months old have died after being molested by adults and older teenagers. Incest most frequently involves fathers and daughters, but it can occur between any two relatives of either sex. Some 5,000 cases of incest were reported in the United States in one year, according to a recent estimate by the American Humane Society.

**His father was rarely at home and his mother dominated the family with severe, but not physical, punishment.**

Neglect means that the child or young person is not given ade-

quate food, clothing or medical care. Often, the child is undersized and underweight, generally unhealthy and unkempt. In some cases involving infants and very small children, neglect has occurred to such an extent that the children actually have starved to death. In other cases, neglect has been severe enough and has occurred during crucial early growth periods, so that the child suffers brain damage. Inevitably, along with physical deprivation comes emotional deprivation.

**How can I spot an abused child?**

Young people and children who are abused share certain characteristics. Signs that abuse or neglect may be occurring include:

- Appearing to be quite different from others of the same age in emotional or physical makeup.
- Being unduly afraid of parents.
- Bearing welts, bruises, untreated sores or skin injuries.
- Showing evidence of overall poor care.
- Being extremely aggressive and destructive, or being extremely passive and withdrawn.
- Being wary of physical contact, especially when it is initiated by an older person.
- Showing a sudden change in behavior.
- Having learning problems even when academic, IQ, and medical tests show no abnormality.
- Being habitually late to or truant from school.
- Often arriving very early at school, or remaining very late after school hours, rather than going home.
- Being always tired and sleeping in classes.

These traits do not necessarily mean abuse is taking place, but they often are evident in abuse cases.

**What causes child abuse?**

Child abuse is not a new phenomenon. In ancient Rome, fathers were permitted to kill and even eat their children. For centuries, children were considered the property of their parents, and had no laws to protect their rights. In the U.S., an early child abuse case heard in court in the 1800's involved a girl named Mary Ellen, who was severely beaten by her parents. Church workers tried to have her removed from the home by legal authorities, but at that time, the parents' right to raise children as they saw fit still was undisputed. The church workers finally won the case in court, but only after the Society for the Prevention of Cruelty to Animals stepped in: the SPCA appealed on the grounds that Mary Ellen was *a member of the animal kingdom* and therefore had a legal right to protection!

It wasn't until 1974 that a National Child Abuse Prevention Act was passed. Up until that time, all states had developed some kind of child abuse laws, but there were no comprehensive national laws or programs to prevent child abuse.

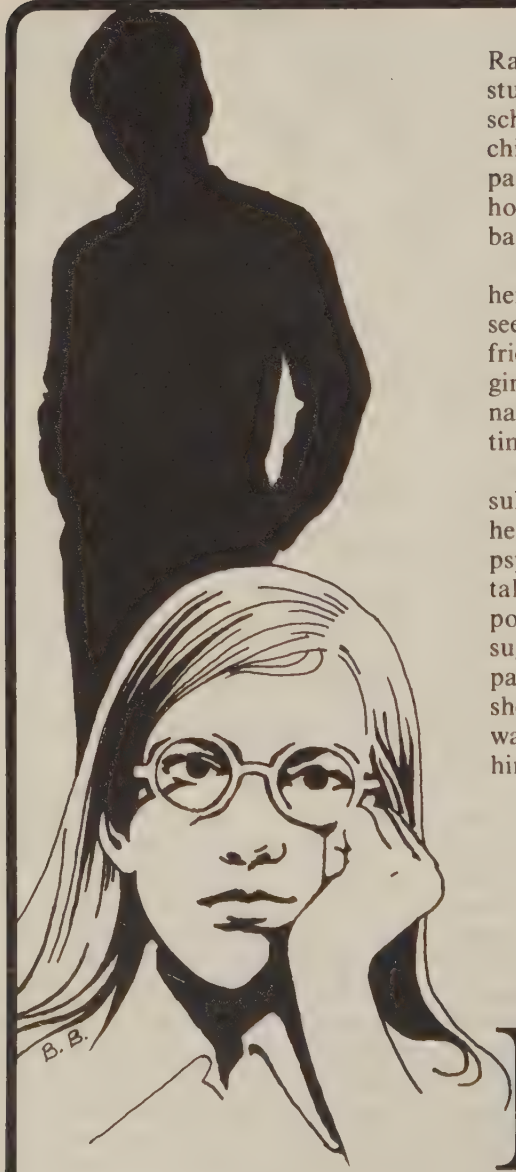
What causes child abuse? Like all social problems, it has its roots both in the individual and in the society in which it occurs. Each parent will react differently to social stresses, such as poverty, isolation, job pressures, and expectations placed on them as parents. Each person's reaction is intricately linked with past experiences that make up who he or she really is.

Margaret Mead, in speaking at the 1978 National Conference on Child Abuse and Neglect, observed that among all types of animals there are those who are unfit to be parents, or those who are unfit to be parents *under certain circumstances.* If an animal gives birth to more young than she can care for, the mother will either abandon or kill those she cannot care for adequately. Among humans, however, is the expectation that every person, no matter who he or she is or what circumstances he or she lives in, is equipped to be a parent.

Child abuse and neglect occurs in all social levels, from very poor to very rich. Dr. Mead interpreted this fact in light of those "Mother, Father, Dick and Jane" expectations on which Americans are weaned.

**Racial and cultural prejudices that limit parents' abilities to provide for their families frustrate and anger parents.**

"The media gives images of what a family should be—things like linoleum on the kitchen floor, pink for girls, blue for boys—but the images have nothing to do with the emotional aspects of parenting. The images put pressures on the parents, and they can't cope with them. Finally, in desperation, the parent will turn on the child."




Rachel, 13, always had been a goo student and had plenty of friends a school. She was the eldest of thre children, and was close to he parents, especially her father. He home life appeared to be strict, bu basically happy.

When she was in the eighth grade her marks began to drop. Rache seemed to withdraw from most of he friends, relating only to one or tw girlfriends. She became extraordi narily shy around boys her age—a times showing an aversion to them

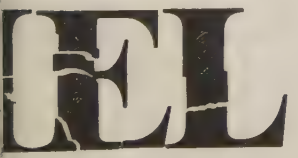
As Rachel became more and mor sullen, one of her teachers referre her to the school psychologist. Th psychologist attempted to get her t talk about her failing grades an poor attitude. When the psychologis suggested a conference with he parents, Rachel objected, saying tha she "hated" her father, and didn want to have anything to do wit him.

# RAC

When the psychologist met with the parents, Rachel's father did most of the talking. He said their daughter had become increasingly rebellious and disobedient at home. No amount of punishment seemed to change Rachel's willful behavior, he said.

The psychologist began probing more deeply into Rachel's relationship with her father. Suddenly one day, Rachel blurted out a long history of incest between her and her father. Beginning when she was five or six, her father would come into her bedroom at night and fondle and kiss her. When Rachel was about eight, her father first had intercourse with her. They continued to have intercourse until Rachel was about 12.

At that time, Rachel began talking among her friends about boys and sex. She discovered that her relationship with her father not only was abnormal, it was taboo. Her feelings were further complicated by the fact that she had enjoyed the sexual relations with her father: for years, she had no idea there was any moral or social taboo against the incestuous acts. □



Some abusive parents are mentally ill, or have personality disorders. For instance, a parent may experience a psychotic break with reality, and his or her child may be seen by the parent as a symbol in the parent's delusional world. Abuse, and even murder of the child, may come about as a result of the parent's widely distorted perception of who the child really is.

The majority of abusive parents, however, are not mentally ill.

**Only after talking with her friends did she learn that what was happening at home was not only abnormal but taboo.**

Studies have shown that only about ten per cent of abusive parents suffer from mental illness; this is about the same percentage of mentally ill people in the general population. The 90 percent of abusive parents who have normal mental health are reacting to other stresses in their lives.

**Outside pressures on parents**

A fact that has been proven over and over is that abused children often grow up to be abusive

parents. Not all abused children become abusive parents, but most abusive parents have some memory of being abused as children. This is a "natural" phenomenon, since child-rearing patterns are passed on from generation to generation, virtually unchanged.

After all, from whom can you learn about how to be a parent? The only models you have close at hand are in your family, and if you live in a nuclear family (two generations: mother and/or father, and children) like most Americans do, that means your parents are your only models. Patterns of abuse can easily be viewed as the norm, if they are the only patterns with which you have close contact.

There are many pressures, compounded with the emotional demands of raising a family, keeping marriages together, etc., that place heavy demands on the patience of parents. Money worries or job pressures, no matter what the economic status of the family, can work destructively on some personalities and make them prone to violence. Child abuse is not at all confined to lower class families: studies indicate that more abuse cases are reported among lower class families because those families have more contact with public agencies, not because lower class people are more prone to family violence. Children and young people who come from middle and upper class homes are victims of all types of abuse.

Minority families do have particular pressures on them that possibly contribute to the whole problem of family violence. Racial and ethnic prejudices which keep large groups of people in constant states of poverty and frustration work to dehumanize parents. Whom can they lash out at? Those closest to them, and most dependent on them.

Dr. Hugh Butts, director of the Bronx Medical Center in New York and a black leader in the mental health field, described the plight of blacks and other minorities this way:

"Black families are a special dynamic within the total black community, and the entire society. Think of the black family as the center of concentric circles. The outer circle is society as a whole; the next circle is the black community; at the very center is the black family. Those two outer circles set the conditions under which black families must attempt to function."

According to Butts, lower income and prestige experienced by black families breed frustration and higher stress within the family structure. In addition, social institutions are insensitive to the black experience, he said; social institutions are founded by

whites and predicated on Anglo-conformist ideals.

Butts explained that just in terms of dollars and cents, blacks and other minorities experience institutionalized racism. In the city of New York, the boroughs of Manhattan and the Bronx have comparable-sized populations of about 1.4 million. The difference between the two is that Manhattan is predominately white, and the Bronx is predominately black and Hispanic. Manhattan consistently receives substantially higher city funding for all types of social services, Butts said.

Racial and cultural prejudices that limit parents' abilities to provide for their families, both in the sense of money and opportunities, can make parents feel like failures. People become resentful over these things that make them feel so bad, and yet over which they have no control. In some personalities, this resentment is channeled toward family members, who are innocent victims of the overall social structure.

All members of our industrialized society are subject to pressures placed on them just by the very nature of our social and economic institutions. The business world encourages competition and aggression, and to a large degree dehumanizes workers. People who are made to feel as though they merely are

**Some parents can't cope with society's pressures on them, so, in desperation, they lash out at someone weaker.**

cogs in a large oppressive machine, or who must participate in a "dog-eat-dog" system, are more likely to react to all those around them with aggressive or resentful behavior.

Because our society is work-oriented, persons who are unemployed feel a particular frustration. They are made to feel worthless because they are not working, yet many people cannot find jobs, no matter how hard they try to find them.

At the time 16-month-old Jonathan first was brought into the emergency room of the hospital, he had a fractured wrist and a dislocated shoulder. His mother, Maria, 17, explained that he "fell off a chair." The doctor found several small, unusual marks on the boy's body, which the mother vaguely explained as being caused "when he fell."

The young mother seemed to be extremely upset by the doctor's questions. She explained in an agitated fashion that she lived at home with her mother and five younger brothers and sisters, and was responsible for the care of her siblings as well as her own child. Maria's mother worked to help support the family.

When the doctor pressed Maria to discuss Jonathan's injuries in detail, she told the doctor she "wasn't sure" how the accident happened because she was paying attention to another child at the time. The doctor was skeptical, but he treated the boy and sent him home.

Two months later, Jonathan was back in the emergency room. The

# JONATHAN

iagnosis this time: a fractured skull. 'he doctor who examined Jonathan his time was alarmed. Along with he serious injury were found quite a ew marks on the child's body. Maria ysterically insisted that once again, he fell."

The doctor referred the case to a ocial worker, who questioned Maria losely about how the injury hapened. Maria cried and asked why he was being "picked on." She said he tried to look after her child, but ometimes he was "bad" and then things happened to him."

Maria said that while his wrist was ealing, Jonathan was particularly bad." He cried a lot, and wouldn't lay by himself. Sometimes she had o whip him "for his own good" to nake him behave, she said.

The social worker ultimately disovered that the skull fracture ocurred when Maria shook the child iolently, and pushed him against a vall. The earlier injury occurred in ne same manner.

The marks on the boy's body were velts caused by an electrical cord that vas folded in half and used to hit him n his buttocks and abdomen. Maria aid she had to use the cord at times to show him he has to listen to me." □

**What are abusive tendencies?**

The key to understanding abusive parents, however, is understanding the personality traits they seem to have in common: traits which seem to lead to abuse when they are combined with external pressures on the parent. A large percentage of abusive parents seem to share some of the following traits:

- Isolation from relatives, friends, community activities.
- Seeming to trust no one.

**The young mother sometimes used an electrical cord to whip her child "to show him he has to listen to me."**

- Reluctant to give information about the child's injuries or condition.
- Are overcritical of the child.
- Have unrealistic expectations of the child's behavior.
- Believe in the necessity of harsh punishment for children.
- Have a low opinion of themselves.
- Display immaturity; expect the children to supply the parent with a "parental" type of love.
- Seem to lack understanding of the child's needs.

**What can I do?**

The best way to approach the question, "What can I do about child abuse and neglect?" is to consider your particular relationship with the problem.

If you are being abused, or if you suspect someone you know is being abused, you should report the case. Don't try to handle a problem like this by yourself. Child abusers, as well as abuse victims, should be treated by professionals.

Every state has reporting laws which specify who must receive reports of child abuse, and who must report suspected cases. In most states, the county or state department of social services and the police must receive reports. *Anyone* may make a report of suspected abuse, but there are certain professional people who are required by law to do so. Those required reporters usually include doctors, nurses, social workers, hospitals, teachers and school personnel.

If you don't feel comfortable reporting the case yourself, seek the help of an older person you trust. Your minister might be a good person, or a teacher. Find someone who will help you make the report to an agency which will take action.

Many times, people are reluctant to report abuse cases because they don't want to make a wrong accusation. You shouldn't let that fear stop you, because if you are correct, you could save someone from severe injury by making the report. If you are wrong, an investigation will show

there is no abuse, and the case will be dropped.

If you believe you were abused as a child, you should first of all try to learn as much as you can about abuse and its effects. Go and talk to your school psychologist about your feelings, or go to an older person you trust and ask that person to help you talk to a professional in the field of child abuse. The long-term effects of abuse are important for you to understand. Abused children often grow up to be abusive parents and now is the time for you to break that cycle, if indeed it has been started.

Perhaps your interest in child

abuse stems from your "potential parent" status. You should first of all try to learn as much about parenting (the whole subject of being a parent) as possible. Perhaps you could convince a teacher or administrator at your school to teach a course, or part of a course, on the subject of parenting.

**Abused children often grow up to be abusive parents and now is the time to break that cycle, if it has started.**

Another idea is to see if there is a Parents Anonymous chapter in your area. Parents Anonymous is an organization for parents who have abused their children, or feel they are potentially abusive—PA is a support group where parents can share their feelings.

Perhaps your church youth group, or any other youth organization, could work with the local PA chapter in setting up a walk-in nursery or clinic for parents under stress. Your group could help provide babysitting services for parents who are in need of help—or perhaps just feel they need to have a break from childcare for a little while. A relaxed, accessible nursery of this type could be a real preventive measure against child abuse. Also, you would learn a lot about children, and parents' problems, in a situation like this.

Finally, if you are a parent now, or are responsible for the care of younger children, learn as much as you can about parenting. If you

have been abusive, or feel you have the potential for abuse, seek a support group such as PA. In some areas, there are special programs just for teenage parents. As an example, I talked with Laurie Ward, who offers such a program on behalf of Family Services of Philadelphia, Pa. She said she gets a very positive response from teenaged mothers, who are eager to share their experiences with other mothers.

The young women discuss topics such as "What do I do when I'm angry with my baby?" Just reasoning these things out can go a long way in preventing abuse.

The important thing to remember about child abusers is that they are not monsters: they, like their children, are human. Perhaps if we can shatter images both of gross perfection and imperfection in our families, and concentrate on the humanity of all, we'll be able to stop the shattering of young lives. □

For information about child abuse hotlines, programs and services in your area of the country, contact:
The National Center on Child Abuse and Neglect
U.S. Children's Bureau
P.O. Box 1182
Washington, D.C. 20013

An excellent film on child abuse is "A Cry of Pain," which is available for a $25. rental fee from:
Mass Media Ministries
2116 N. Charles Street
Baltimore, MD 21218

Article funded by:

CHILD ABUSE PROGRAM

Commission for Racial Justice
United Church of Christ
DR. CHARLES E. COBB
Executive Director
GINA D. TOPPINS
Director, Child Abuse Program

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SPONSOR'S NOTE:
Child abuse is a family, church, and community problem which, through appropriate education, prevention, and treatment, can increase positive family functioning and assure a safe environment for our children. All churches should be concerned. For example, through funds from the 1977 Neighbors in Need Offering in local congregations, the Commission for Racial Justice of the United Church of Christ was enabled to implement a child abuse program. This program is designed to educate, to increase awareness, and to motivate action through seminars, workshops, written materials, and other ways. This preceding article is one way to encourage further research and discussion by individuals and/or groups. Your involvement and commitment for action can be a powerful tool against child abuse.
—Gina Toppins

1. WOODY ALLEN
2. Archie BUNKER
3. SNOOPY
4. Lily TOMLIN
5. Bill COSBY
6. Paul LYNDE
7. Gilda RADNER
8. Bob HOPE
9. Steve MARTIN
10. BEETLE BAILEY
11. Erma BOMBECK
12. HAGAR the Horrible
13. Charlie CHAPLIN
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20. Gracie ALLEN
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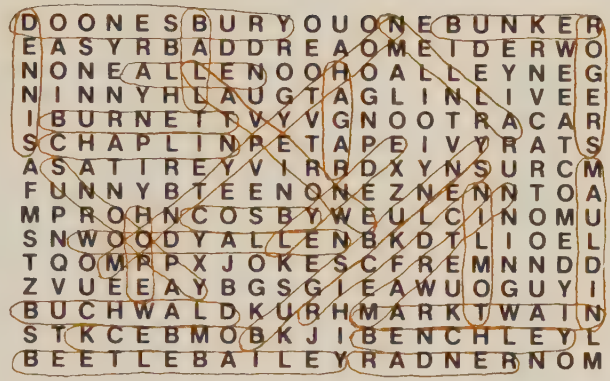



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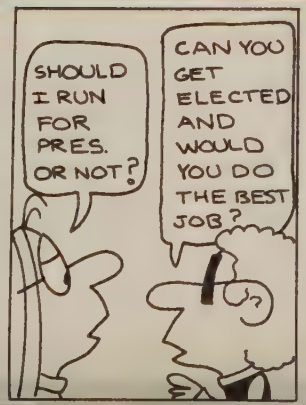
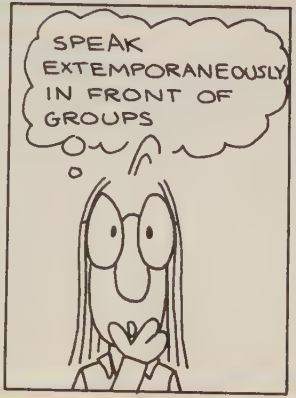
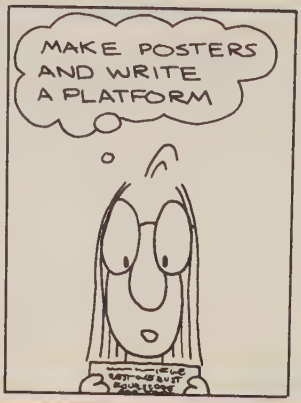
# SPLIT DECISION

PAPERCLIPS
BY DOUG BRUNNER

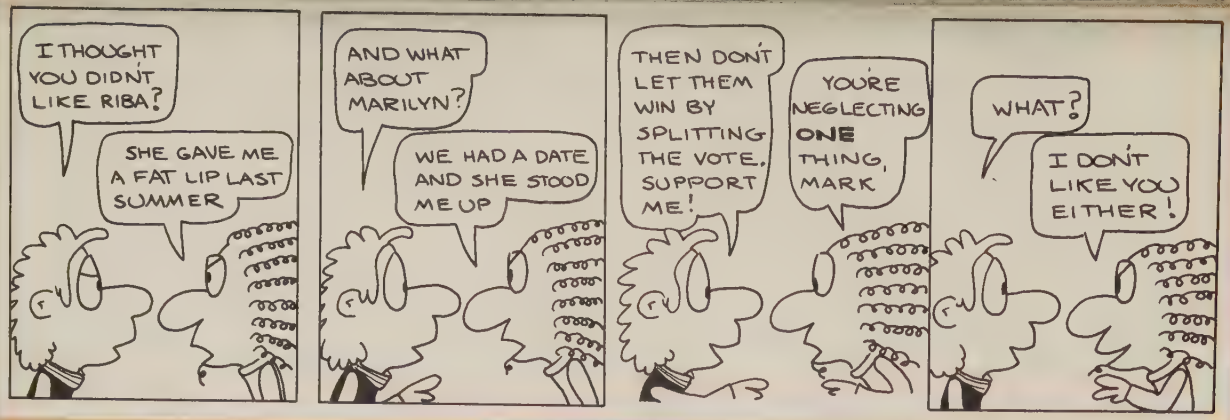


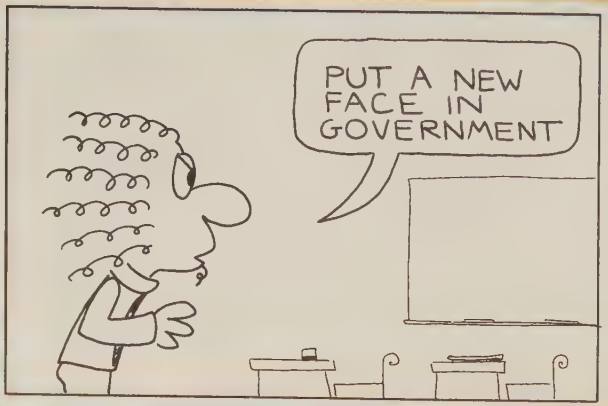


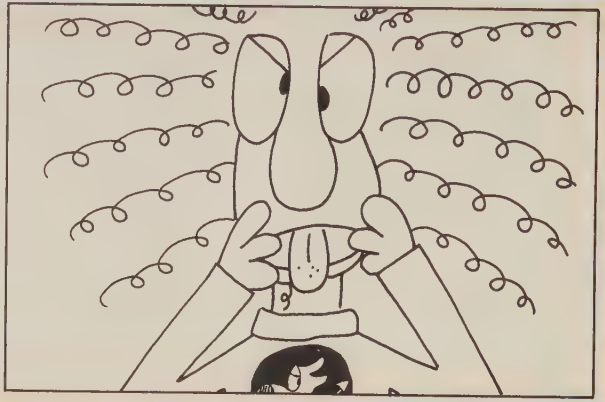



© 1978 Doug Brunner

I HAVE TO BE VAGUE ON THE ISSUES
TELL STUDENTS WHAT THEY WANT TO HEAR
I WOULDN'T WANT TO LOSE A VOTE
JUST ON PRINCIPLE!
HELP ME GET ELECTED, ROY
MAYBE
I'LL MAKE YOU CHAIRMAN OF THE SENIOR-BALL COMMITTEE
REALLY? LET ME THINK ABOUT IT
I'M GIVING OUT PATRONAGE ALREADY!

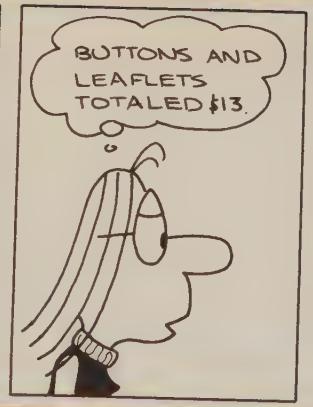

I THOUGHT YOU DIDN'T LIKE RIBA?
SHE GAVE ME A FAT LIP LAST SUMMER
AND WHAT ABOUT MARILYN?
WE HAD A DATE AND SHE STOOD ME UP
THEN DON'T LET THEM WIN BY SPLITTING THE VOTE. SUPPORT ME!
YOU'RE NEGLECTING ONE THING, MARK
WHAT?
I DON'T LIKE YOU EITHER!


PUT A NEW FACE IN GOVERNMENT



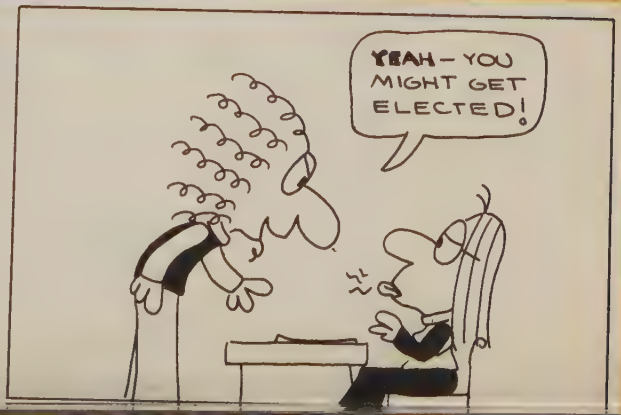
THE POSTERS AND MARKERS COST $15...

RUNNING OFF MY PLATFORM CAME TO $10..

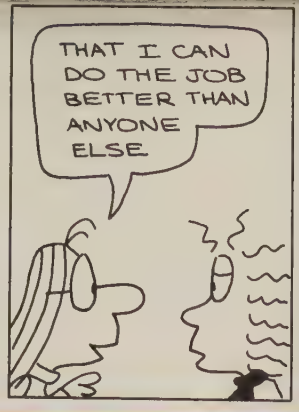

BUTTONS AND LEAFLETS TOTALED $13.

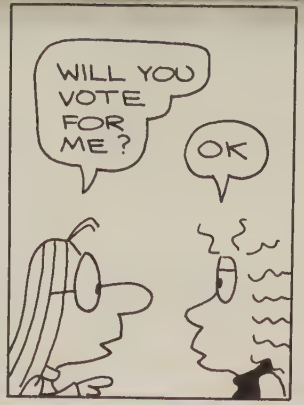
I CAN'T AFFORD TO LOSE!

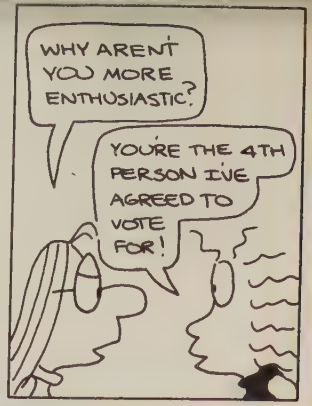
YOU'RE TAKING QUITE A POLITICAL RISK BY RUNNING FOR CLASS PRESIDENT
I AM?


YEAH – YOU MIGHT GET ELECTED!

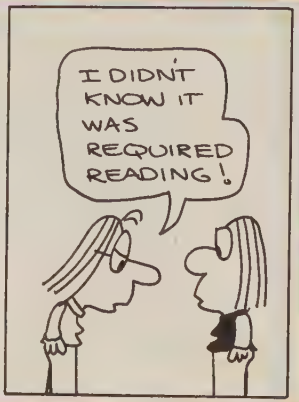
YOU KNOW I'M RESPONSIBLE AND A HARD WORKER

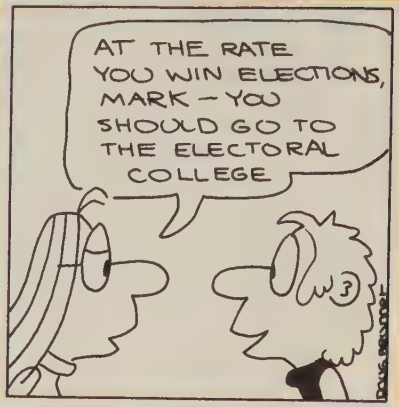

THAT I CAN DO THE JOB BETTER THAN ANYONE ELSE


WILL YOU VOTE FOR ME?
OK


WHY AREN'T YOU MORE ENTHUSIASTIC?
YOU'RE THE 4TH PERSON I'VE AGREED TO VOTE FOR!

I LOST THE ELECTION
YOU MUST HAVE MISREAD THE MOOD OF THE ELECTORATE


I DIDN'T KNOW IT WAS REQUIRED READING!


AT THE RATE YOU WIN ELECTIONS, MARK – YOU SHOULD GO TO THE ELECTORAL COLLEGE

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From our surplus supply of Brunner T-shirts, YOUTH Magazine offers you one, or all, of the following T-shirts. The cost is two dollars per shirt, plus 50 cents postage. Check how many of each design and each size you want and send a money order or check to: YOUTH Magazine, Room 1203, 1505 Race St., Philadelphia, Pa. 19102.

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| ☐ **My friendship comes with a 30-day guarantee** | ☐ **S** |
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| ☐ **I believe in politics after Watergate** | ☐ **XL**<br>☐ **L**<br>☐ **M** |

## WANTED: YOUNG AMBASSADORS

*Do the lives of other people in other places fascinate you?*

*Do you think foreign countries have the wrong ideas about Americans?*

*Do you feel getting to know people from other countries is worth the necessary patience, curiosity, and tolerance to do so?*

*Are you mature enough to live overseas with a new family in a strange place for a year?*

*Are you or your church willing to pay for such an experience for you or for some other young person from your community?*

*Would your family be interested in being host to a student from overseas for a year?*

If your answer to all or most of these questions is "yes," you ought to consider the International Christian Youth Exchange program for you and your church. For more information, write: International Christian Youth Exchange, Room 610, 74 Trinity Place, New York, N.Y. 10006

**Getting along with other people, understanding who you are, and drawing upon that power beyond yourself known as God are all keys to a fuller life.**

And that's what the new paperback book, *Keep in Touch,* is all about. It is a collection of the best prayers, meditations, and poems appearing regularly in YOUTH Magazine. The book costs $3.95. It would make an excellent gift for any young friend on your list of birthdays, Christmas, or special occasions.

*Keep in Touch* is a sequel to a similar book, *Tune In,* which has been a popular book for a number of years.

For your copy of *Keep in Touch,* check your local bookstore after October 1, or send a money order or check for $3.95 (plus 50 cents for postage) to: Pilgrim Press, Room 1203, 1505 Race St., Philadelphia, Pa. 19102.

# THINGS:

Crafts from Recycled and Common Materials

by Virginia Rich · drawn by Sandy Bauer

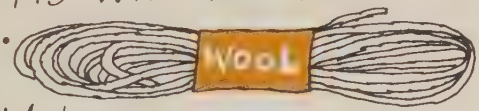
# Natural DYES

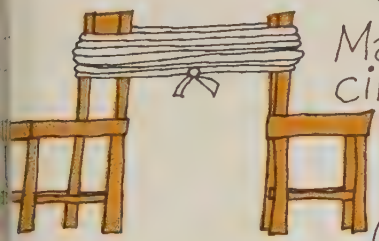
you need

- YELLOW ONION SKINS
- AN ENAMELED or STAINLESS STEEL POT
- WATER
- ALUM (buy where CANNING SUPPLIES are sold)
- VINEGAR
- WHITE 100% WOOL YARN
- WHITE EGGS
- LAUNDRY SOAP

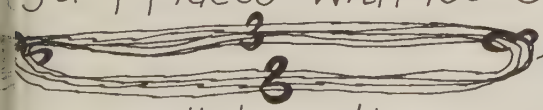
First collect your dyestuff. Onion skins are easy to get. Ask the person in charge of your supermarket's produce department if you may clean out the loose onion skins at the bottom of the onion bin. Four or five cups should be about the right amount for a small batch of dye.

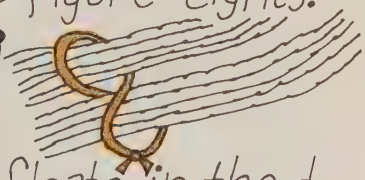
Put the skins into the pot and add enough water to cover them.
Heat it to boiling then lower the heat and simmer uncovered for at least ½ hour.
Get your yarn ready.
It must be 100% wool because synthetic yarns will not take the dye as well as wool.



Make your yarn into a circular skein by wrapping it around the backs of one or two chairs (depending on the amount of yarn you have). When it is all wound, tie the beginning and end together. Then tie all the strands together in 3 or 4 places with loose figure-eights.





This will keep the yarn from tangling while it floats in the dye.
Wash the yarn in warm, soapy water.
Do not scrub or rub the yarn together as this will cause it to mat and shrink.

Squeeze the soapy water through the yarn and rinse several times.
Add ½ teaspoon of alum to the dye. Stir the dye and let it cool. Strain out the skins from the liquid.
Put the wet yarn into the cooled dye, then slowly heat the dye back to simmering. Simmer for at least ½ hour. Then let the dye and yarn cool a little and rinse in warm water several times. Let it dry and you'll have your own naturally dyed yarn.
You can also dye fabric made of wool, cotton, or cotton blends by using the same method. The shade you get will vary depending on what type of fabric you choose.

Onion skins make beautiful egg dye. Put the eggs, onion skins and cold water into the pan. Add a tablespoon of vinegar. Bring to a simmer and cook for 20 to 30 minutes.

The eggs will become a beautiful reddish brown. Give them a nice sheen by rubbing the shells with a little vegetable oil. For variety, other eggs can be given a mottled brown and gold and white design by first tying the onion skins around the eggs with string or thread. Then follow the same cooking method.

If you have enjoyed doing natural dyeing, you may want to experiment with other natural dyes. Marigolds, goldenrod, coleus leaves and many other flowers, leaves, bark, roots, berries and lichens make good dyes. See how many you can find and experiment with. Try the same methods of cooking and dyeing with some common plants which grow near where you live. □

# GIVE US ROOM TO GROW

## YOUTH EMPOWERMENT IN GEORGIA

BY CAROL S. BLAKELY

Jackson P. Braddy

The Georgia Youth Empowerment team consisted of Maurice Boler, Carol Blakely, Cassandra Young, and Fred Harper.

If you and your church are to grow as God intended for each to grow, you must work together. And it can be done. Our travels in Georgia proved this, and more, to all of us.

For 15 months, a team of originally three and then two young adults toured the state of Georgia under the title of the Georgia Youth Empowerment Team, visiting youth and local churches. The team's ministry primarily involved helping young people to recognize, to claim, and to put to work the full potential within themselves. Does that sound like a revolutionary movement? Maybe not at first glance. But when asked, Cassandra Young and I, the remaining two team members, and Fred Harper, the team supervisor, will readily admit that our ideas were revolu-

---

Carol Blakely, a student at Southwestern College, Winfield, Kans., was a member of the ecumenical Georgia Youth Empowerment Team.

tionary. For we had seen for ourselves the restrained role that youth are sometimes given in their local churches in contrast to an atmosphere where youth are accepted as equal partners among fellow church members. The transition from tokenism to full participation in the church can be considered nothing less than a revolution and only is successful when our God of Love gently inspires the change. And the change benefits both the churches and their young people.

Who were these young "revolutionaries?" The Youth Empowerment Team was hired in June 1976 to work in Georgia with the young people of three denominations—the Christian Church (Disciples of Christ), the Episcopal Church, and the United Church of Christ. The Joint Educational Development (JED), a national organization of which about 14 denominations are members, is credited with the creation of this team. The youth ministry of the team as outlined by JED involved three primary areas of concentration: First and most importantly, empowerment of the individual taking place as youth come to recognize their own value as human beings; secondly, empowerment of youth in the church, collectively, demonstrating an increased involvement; and, thirdly, empowerment of the body of believers through clusters of churches united together to combine resource materials and persons, thereby, improving programs and overall ministry. Underlying each of these areas were basic concepts adapted by the team. These concepts, when carefully examined and put into practice, were the basis for what the team considered excitingly radical changes. Let us examine some of these concepts and determine whether they would be revolutionary in your own life, in your own youth group, and in your local church.

First, in order for everyone to grow, we must know that someone believes in us and cares about our progress. The Georgia team members attempted to let each young person know that he or she was one of God's uniquely created beings with individual strengths and weaknesses; no better and no worse than the next person but an equal partner in the adventures of life.

Inside all of us is the longing to love and to be loved, to trust and to be trusted, to understand and to be understood; but if we are expected to be bad, then we will not disappoint those expectations. On the other hand, if the good inside of us is recognized and encouraged, then we will struggle to strengthen our good qualities and turn over our weaknesses to be redeemed in God's

own way. As Christians, we are called to look for the good in one another and to celebrate those strengths.

Empowerment takes place when persons—young and old—come to believe in themselves. In this day and age of constant criticism and frantic struggle to be the person on the top and "part of the crowd," we attempt to hide our doubts about ourselves. One of the most effective ways for these insecurities to become less fearful is through sharing them with a group of supportive people. It takes great courage, however, to risk sharing yourself with others when you are afraid that they will reject you after you reveal your inner self. But if you take that risk, you will be rewarded by finding that other people still accept you no matter what, love you more than ever because they know more about you to love, and want to support you as you probe deeper into understanding exactly who you are.

By talking about your own doubts and fears, you will usually find that either they were not valid because they were based on shaky premises or else you will discover the next step in conquering this dragon in your life. Through your openness, others will feel more free to share similar concerns. After all, acceptance and honesty are contagious. And you will find that you are nc alone in your struggles. In thos experiences, you will be trul affirmed and strengthened—empowered—as an individua That's the church as it reall ought to be.

The following might be calle the second revolutionary con cept: Youth talking togethe playing together, working togeth er, and praying together ca discover answers to their deepes questions. Such questions as Who am I? Where do I fit into the life of the Church? What does Christianity mean to me? What is right? What is wrong? These are typical questions we all ask anc re-ask. The church ought to be a place to ask such questions without embarrassment, with acceptance, and with the highest hopes for truth.

In the team's work with church youth groups, attempts were executed to create in each group a supportive Christian community demonstrating the following characteristics: Youth feel accepted as they are and trust one another enough to be open anc honest removing the masks tha each of us wears. In an accepting group, each member feels supported by others, enabling each to overcome his or her fears anc reach out to a deeper understanding of oneself and an establishment of a strengthened commitment to the church.

## Fulfill needs of youth

**"If the church is to compete for the interest and time of teenagers, it must listen to its youth and give them what they can't get anywhere else," says a member of the Ohio Youth Empowerment Team. "Offer them what fulfills their needs in a way that schools cannot do. The church has a unique ministry."**

Sound like an impossible group? Certainly, you will never be able to maintain this type of supportive group continuously, but various levels of it are possible and are happening in youth groups. The team has found that communities can be built through fun and crazy games where people are released from wearing their masks *(The New Games Book* edited by Andrew Fluegelman is a book filled with these kinds of activities); through mutual respect for one another—youth and adults alike; through prayer and allowing the Spirit to work through those present; and through small-group sharing (Serendipity Series by Lyman Coleman is a collection of books which are filled with exercises to facilitate sharing).

Those adults who are involved in youth ministry, or advocates for youth, as they are sometimes called, are often frustrated when attempting to achieve this type of community. A few suggestions for them: Don't give up. Your support and direction are crucial. Let your advice be just that—to be used or discarded. Don't "do for" the youth; let them learn on their own. Your role in establishing a mood of openness is key—be

Greg Moyer

## Counseled by adults who care

**"Successful youth groups have adult counselors who don't look on their responsibility as a burden but as a joy," observes a member of Ohio's YET. "They care about kids. They relate to kids. They don't dominate, but stimulate and enable. And they don't have to be young to work with youth—just young in heart. Adults have to have it together if they expect to help kids to get it together."**

ready to share openly and honestly and the youth will do the same in return. Affirm others and you'll be affirmed.

The third concept toward "excitingly radical changes" involves the realization of the following: The youth of the church are not only the church of tomorrow, as everyone claims, but they are also essential for the proper functioning of the Body of Christ today. This conclusion was reached by the team after the study of I Corinthians 12 and Romans 12. Both passages compare the body of believers to the human body. Imagine the human body without ears—that could be the same as a local church ignoring the crucial need for youth ministry. You ask what is the similarity?

The youth of a church may be blessed with a unique ability to hear and listen to the cries of the world around them. Or they may be the eyes of the body really seeing the desperate needs of the community that the rest of us are too blind to see. Or they may be the legs with the energy and the will power to act on needs which others have observed. In the agony of growth, youth are sensitive to varieties of pain. In their untested idealism, they are a

## Build an accepting community

**"What makes a church youth group different from other groups is the Christian atmosphere—getting yourselves together as a group so you feel good enough about each other to share in honest and heavy rap sessions, learning about the kind of Christian faith that helps each person be a better person and that helps them help others, and being accepted by the group for who you are."**

refreshing conscience. Young in body and spirit, they are eager and impatient for action.

Whatever the role, each youth in the church has a gift or talent that when used will benefit the total church. The idea of empowerment, therefore, relates to involvement — wholehearted involvement of youth spiritually, mentally, and physically for the benefit of the church today and tomorrow.

Why aren't more churches recognizing youth as an important part of the body of Christ and why aren't more youth accepting the responsibility which goes along with increased involvement? Two attitudes could be the explanation in any church.

First, the church could just not care about their young people. Their attentions are directed to other areas of ministry and the youth are placed on a low priority. The youth, in return, will certainly be unwilling to make a real commitment to a group of people who are not interested in them. If there is no commitment on the part of the young person, then he or she can easily be drawn away from the church to innumerable other ways of spending his or her time. When this happens, the total

Ken Touchton

## Know what you're doing, why, and for whom

**So many youth groups have not figured out why, who, and what they are as a group. What is your purpose? What are your goals? How will you achieve those goals? Do you have a core of youth who are responsible for what happens—your leaders? What are the interests of your members? Do you respond, and move beyond, such interests? Is your only reason for getting together to have fun? What about others?**

church suffers because an important part of it is not participating.

On the other hand, the church could care about its young people, but not know how to direct that attention. Over-zealous adults attempting to dictate the actions of the young people have a similar effect of turning the young people off from the life of the church. What is the answer? Communication and acceptance.

Communication is an essential part of our existence. Making a friend and maintaining a friendship require communicating with that person your likes and dislikes, your joys and sorrows, and your expectations and fears. Getting along at home necessitates your knowing what is happening in the lives of the rest of your family, and their knowing what is happening with you. It is the same for the church family. Between the adults and young people, communication lines must remain open to share needs and to offer support. Evening rap sessions where adults and youth divide into small groups for discussions on a prearranged subject or a subject decided on by the group are an excellent means of bridging the "generation gap." Such opportunities for dialogue

should be provided on a regular basis in every church.

But for this dialogue to be of any value, an atmosphere of acceptance is essential. Each person must be willing to put on another person's shoes (figuratively, of course) long enough to understand the feelings of that person. Deep inside of us is a hunger for this kind of loving atmosphere where we are appreciated for who we are and are given room to grow. We all deserve this kind of treatment. But how do we demonstrate it to others?

What could happen if this idea of empowerment became a reality within your church? On a local level, youth working towards having representation on all the decision-making committees of the church is just one aspect. This representation would allow youth to speak out concerning their beliefs, their needs, and their support, all for the benefit of the total church.

Participation in the already-established, decision-making bodies on the state and national levels is also an important facet of youth empowerment. Youth are capable of writing responsible proposals and speaking out reasonably on their opinions of current issues. This has happened in Georgia. But this can happen only as youth reach out further than the narrow boundaries they have set for themselves.

Within your own local church, have you ever asked your minister for a voice in the decision-making bodies of your congregation? He or she would probably be delighted to hear your interest and be more than willing for you to participate. But for you to take on this increased involvement, you must be willing to make a real commitment of yourself. It will take time, work, and lots of patience. However, the Scripture stating "all things are possible with God" can be a reality for you and your youth group, as well as for anyone else. Dream your dreams and work towards making them happen.

Does empowerment still sound like a revolutionary concept? Work towards making it a reality within your life and the lives of the other youth of your church. Maybe it will spread to the rest of the congregation. We all as individuals, no matter what our age, need to be empowered. Always remember that our Christian gospel is really a revolutionary idea, even though it has been in existence for over a thousand years. We are called to be instigators of change, but always in Love. Listen and act as God speaks to you through the Word of God and through others. Know that God loves you, and watch God transform your life and lives of the people of the Church. □

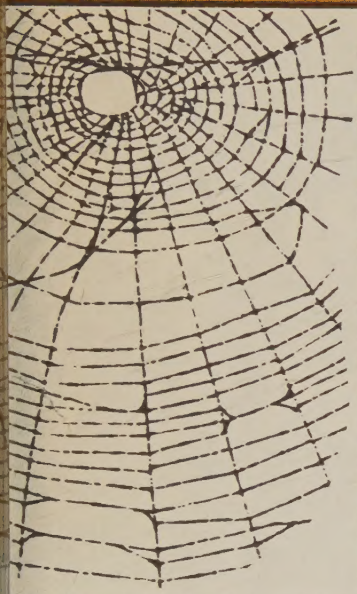
# SWAP-IT

"What new ideas can you give us?" is the question most often asked as the Ohio Youth Empowerment Team contacted local churches. Besides simply keeping your eyes and ears open or by developing ways to share ideas among clusters of churches, here are a few samplers from the Ohio team's "swap-it" bag of ideas.

**ZOO: an organizer**

Give everyone a slip of paper with the name of an animal on it and have each one go around making the noise of that animal until they find others who have the name of the same animal. In a large group, it's one way to break the total crowd into smaller, manageable groups. Add fun by trying such creatures as an anteater, or land shark, as well as turkeys, dogs, cats, lions, etc. Once in their small animal groups, the program should flow accordingly, using such groups.

**Do grocery shopping for elderly people in your church or community who have trouble getting out because of bad weather, lack of transportation, physical problems, etc. Make a commitment for a period of time. Don't do it just once. These people need dependability.**



## THE WEB: a community builder

Everybody stands or sits in a circle. You take a ball of string and start with the leader. He or she holds onto the end of the string, while passing the unraveling ball to someone in the circle, and says something like, "I'm passing this on to Jim because he's a good friend and has a sense of humor." Jim holds onto the string and passes the ball on to somebody else, again saying something positive about the third person. And so it continues. The end result is a web. Such an activity among a group who already know each other makes people feel good about themselves and makes each one think positively about one another. It affirms people and it builds good will.

### Topics to discuss

Pick your own topics. What is really bugging you? What's the most controversial subject in your community? Where do youth today need the most help? The answers to these questions might give you good discussion topics. In the meantime, are any of these worth tackling?

- **What's right and what's wrong?**
- **Drug abuse and alcoholism**
- **Handling death and grief**
- **The role of men and women in today's society**
- **The physically handicapped and the mentally handicapped**
- **Christianity and Communism in conflict**
- **Illustrating the faith with drama**
- **Handling anger and violence**
- **How can I be a good parent?**
- **Getting my head together**
- **Places for people to live: fair housing for all**
- **Children of divorce**
- **UFO's: Fact or fiction?**
- **Food production and the Third World Nations**
- **Is the world changing too fast for you?**

**Put together a directory of all service opportunities in which youth can become involved in your community. Have regular sharing times for those who participate to tell about their own experiences, frustrations, and learnings.**

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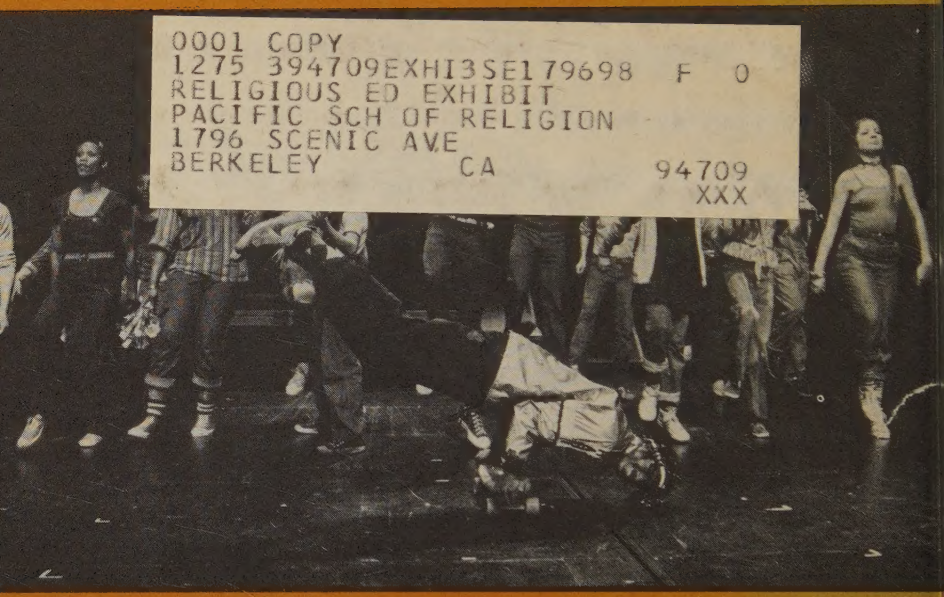

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